1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

159 father had been freed. We were very happy, and went back to our people.

At that time a young man named Young-Bear was starting for Nebraska, and he said that he would take me along. I was very happy. So in that manner I was brought to this country. Here I have had only happy days. When my father got married everyone disliked me. When I worked I was working for my father, and all the money I earned I had to give to him.

After a while I went to school, and although I liked it I ran away and then went to school at Carlisle. I wanted to lead a good life. At school I knew that they would take care of me and love me. I was very shy and lacked a strong character at that time. If a person told me to do anything I would always obey immediately. Everybody loved me. I stayed there six months. I was also taught [117] Christianity there. When I came back to my country the Episcopalian people told me that they wanted me to be diligent in religious matters and never to forsake the religion of the Son of God. I also desired to do that. I entered the church that we had in our country and I stayed with them six years.

At that time the Winnebago with whom I associated were heavy [273] drinkers, and after a while they induced me to drink also. I became as wicked as they. I learned how to gamble and I worked for the devil all the time. I even taught the Winnebago how to be bad.

159 After a while they began eating peyote, and as I was in the habit 276 of doing everything I saw, I thought I would do it, too. I asked 794 them whether I could join, and they permitted me. At that time I had a position at the county commissioner's office. I ate the peyote and liked it very much. Then the authorities tried to stop the Indians from eating peyote, and I was supposed to see that the law was enforced. I continued eating peyote and enjoying it. All the evil that was in me I forgot. From that time to the present my actions have been quite different from what they used to be. I am only working for what is good; not that I mean to say that I am good.

After that I married and now I have three children, and it would not have been right for me to continue in my wickedness. I resolved that thereafter I would behave as a grown-up man ought to behave. I resolved never to be idle again and to work so that I could supply my wife and children with food and necessities, that I would be ready to help them whenever they were in need. Here in my own country would I remain till I died. This (peyote) religion was good. All the evil is gone and hereafter I will choose my path carefully.

I know the story about the origin of the peyote. It is as follows:

794 Once in the south, an Indian belonging to the tribe called Mes-
539 callero Apache was roaming in the country called Mexico, and went hunting in the high hills and got lost. For three days he went with-

Crashing Thunder

*159 spring of the year my father came after me and asked the superintendent whether I could go home for two weeks and he consented to let me go.

*159 765 Then my father spoke to me, "My son, your grandfather[1] is dead and they are going to have a memorial ceremony in his honor to take place at a performance of the Medicine Dance. Some one, you know, must take his place in the ceremony and they have decided that I am to be the one. Now, my son, of all the children I possess I have most control over you. I have never kept anything from you and you have never willfully disobeyed me. I want you therefore to do me the favor and take my place. I am getting old and ●[203] besides cannot control my desire for drink any longer. Under these circumstances I would not be able to live up to the teachings of the lodge. I wish therefore to turn my right over to you. Do you take your grandfather's place." Thus my father spoke to me.

[P. 90]

[1] [i.e., his father's uncle. See category 116, P. 107 --analyst]

§16. *Shows*

*159 About this time we went to the Sioux country on a visit. There were a number of us. While there I was [574] adopted as a friend and given a pony. When I returned [431] to my home I used to ride around on my pony. That fall a number of Winnebago were going to join a show [541] and I decided to go along with them. I was a good dancer. We went to all the large cities of the country.

*159 With us there were two grass widows and after a ● 273 while I used to go with one of them secretly. This woman used to drink beer. Soon I began to go with the other woman also. They both drank a good deal and often asked me to drink with them, but I always [588] refused. I finally married one of these women, al- [837] though I continued frequenting the other one at the same time. We lived in a tipi. As I said, they both drank beer and gradually I got to drinking it too. Soon I drank a great deal and began to like it. I kept this a secret from my people and told the women to do the same. Finally, however, as I began drinking frequently, a friend of mine found out about it and then the two of us used to drink together. Then the owner of the show discovered that I was drinking. He thought a good deal of me, that my dancing was better than that of the others, and when he learned that

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

Shows

I was drinking, he told me that he would treat me and the two women to beer that very night. I drank a lot of it that night and I enjoyed it immensely. After that, of course, I was not able to keep the fact of my drinking from other people. I talked at the top of my voice under the influence of liquor and was very happy. Every few minutes I would suddenly begin to sing out loudly. Then I began drinking whisky in addition to beer, and got drunk. On the following morning I said I would never do it again, but in a short time I was drinking beer again secretly. 159* 273

Eventually the show was over and we all went to our homes. We had to go across Lake Michigan. It was very stormy and we all got sick. Then my friend said, "Say, let us drink so that we may not be sick." He took out some whisky which he was carrying in a flask and we drank all night. Very early in the morning we got to Milwaukee. There we ate our breakfast and continued on our way home, to Black River Falls. We drank all the way on the train and when we reached our destination we were still drinking. All my relatives saw that I was drunk. They were very sorry and an older sister of mine wept when she saw me. I there made up my mind that I would never do it again. At about that time we received our annuity payment and although I had money I did not drink any more for some time. [657]

After we had spent what we had received in annuities the hunting season began. I went along with the others to the hunting grounds. I ran away from the two 159* 224 ooo

§18. *My Brother Is Murdered*

*159 Shortly after this my elder brother was killed. We [682] two had grown up together and had hardly ever been [152] separated. I felt quite heartbroken over it. I longed to kill the man who had murdered him. I felt that it would be better if I myself were dead. In this frame *159 of mind I took to drinking a great deal. Indeed it was • 293 my wish to die drinking and I would announce this when I was drinking heavily. Up to that time I had drunk secretly, but now I did so openly. Soon I became a confirmed drunkard. By that time I had quite forgotten the fact that I had wanted to die. Indeed I enjoyed drinking very much.

I got into the habit, then, of giving women whisky [685] and getting them hopelessly drunk and then I would steal anything of value they possessed. I also learned [526] to box and soon became quite expert. I was never defeated, and in consequence treated every one roughly. Every one was afraid of me because of my skill with the gloves. My father was a strong man and so were my elder brothers, and neither of them had ever been [156] defeated at wrestling. For all these reasons I was very arrogant. Besides all this I was very tall. I am six [141] feet two inches high and weigh about two hundred and fifty pounds. In actual fact I was not really as strong

My Brother Is Murdered

as I pretended for whenever I woke up from a drunken orgy I found myself firmly bound. 159* [273]

All I did was to wander from place to place, from one woman to another. I had four sisters and from them and from my parents did I receive all that I possessed and yet in spite of this, I claimed to be a great man! I then had two women staying with me as my wives. At one time I had as many as four, two at my parents' house and two at certain relatives of mine. I wasn't serious with any one of them. I lied all the time; I was always telling falsehoods. On one occasion I had four children born to me and each one had a different mother. Even after that I continued courting women and drinking. [593] [156] 159* 588 [577]

In the spring there was always work to do. We rolled logs down the stream and drank. I accepted such occupations because I could then always get as much drink as I wanted. Whenever I had any money I spent it on getting some woman drunk. 159* [22] [273]

[P. 135]

§19. *The Effect of a Pretended Blessing*

*159 I was now drinking heavily all the time and I began
● 273 to boast of being a holy man. I claimed that I had
787 been blessed by certain spirits and I made this claim
156 again and again. Of course this was all a lie, for I had
577 never felt a stirring of any kind within me. I made the claim because I had heard others doing it. Generally I made this claim when I was just about drunk, just on the verge of getting boisterous but still vaguely conscious of what I was saying. Then I would say, for instance, that I had been blessed by a Grizzly-spirit, that he had blessed me with the power of being uncontrollable, that he had taught me certain songs. These I would then sing at the top of my voice. I used to exert all the power I had to imitate a grizzly bear. The bystanders would try to hold me but it always required a large number of men to do so. Now I thought this exhibition of mine an act worthy of praise.

*159 After that I began to claim that I had been blessed
156 by many spirits. I made the claim at one time that I
577 was really the reincarnation of one of the benevolent
787 giant spirits and that my name was *Good-heart*, that I
775 was now living as a human being among men. Such
776 was my claim and people believed me.
000 Once when I was on one of my drinking sprees I

The Effect of a Pretended Blessing

Once when I was on one of my drinking sprees I visited the lodge of a relative of mine. There I found a woman whom I had the right to call niece and whom I could therefore tease. Just in jest I used to call her "mother" and "sister." Now on this particular occasion after food had been offered me, I began teasing her as usual when one of the women sitting around there said, "My younger brother, your niece is really in a condition to excite your compassion and not to fool with. She is in fact about to face death, for she is going to be confined soon and she generally manages barely to escape death then." "Oh, is that so?" answered I, "Well, elder sister, this time my niece is not going to suffer. Up above, in the heavens, there exist four women, sisters, and these blessed me, telling me that if I ever called upon them for help they would help me. Now to these I shall offer tobacco and when my niece is about to be delivered, she, too, must ask for help." Thus I spoke to her. The woman thanked me. I had told a terrible falsehood. I said all this because I was very hungry and I knew that I would then receive enough to appease my hunger. I had nothing else to say.

Some time after this I saw the women in town. The older woman ran over to me and said, "My younger brother, all is well. Your niece is in wonderful condition; she is very well indeed. She has just given birth to a child and within three days of its birth she was able to chop wood. Never before has such a thing happened to her. It is good. As soon as the annuity payment is made you may have the child's portion for drink.

159* 755 [273] [602] [845] [577] [657]

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

drink." Thus she spoke. I was surprised. Perhaps I am really holy, after all, I thought.

After this incident, of course, I boasted of my powers even more, for now I was really convinced that I possessed sacred power. I talked as do those who have knowledge of blessings obtained from all the spirits in creation; I spoke with all the authority of a great medicine man. I used to do the singing for my band during the performance of the Medicine Dance, and as I had a deep bass voice, everybody liked it. Sometimes I would be given offerings of food in a kettle.

I always drank a great deal whenever a Medicine Dance was given and frequently I would knock people unconscious when I was drunk, even those in the vicinity of the camp.

I Have a Fight

as well as my hat. Then he said, "You are to go home immediately. It is true that you have been dealt with unfairly, but this is a regular fair town, and if any trouble starts in the courts about this affair, it will hurt our fairs in the future. We shall therefore not go to law about it. The man who started the trouble is the owner of a large hotel, and in addition, owns a trotting horse. You have knocked out all the teeth of this hotel-keeper, and we do not know whether he will live or not. You have bruised other people, too, badly. So you had better go home."

From there we started for our home. My partner rode a pony and rode through the middle of the town on it. I went in the same direction. He was afraid to go through the crowd of white people. A policeman escorted us out to the edge of the town. There we told him that we wanted some whisky and he went into a saloon and bought us two quarts. We both started then, sitting on a small two-year-old pony that belonged to my partner. Every time a team drove by we got frightened. After we had been drinking a little, however, we said that if the fight were to occur again, we would surely kill some one for we were sorry about the way in which it had ended. No one pursued us, however.

There were some Indians living in the neighborhood and we used to go to visit them every night. When I told them about what had happened they got quite frightened for they thought these white people would come out there to fight. So they moved away on the

7:Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

*159 65 [588] [837] [484] payment. At about the same time, one of the two women with whom I was living was taken away from me. She went to live with another man. When the payment was over here, the superintendent went to Necedah to pay the people there, and I went along, for I was doing what we called "chasing the payment." There, and at Red Hill, I deceived many women, and thus obtained quite a large sum of money. Then I started off with a number of other young men. By this time I was spending all my time drinking.

● [203]

*159 484 I got on the train at night. We were to change cars at a place called Honsa and from there we were to ride in a freight car. When we had gone only a short distance the conductor saw us and put us off. We were all drinking heavily. One man had lost his hat and was walking bareheaded. We walked along until we came to a pasture, and there we found some dry wood with which we built a fire. We had decided to sleep there. We had plenty of whisky with us. Late at night we became thirsty and so we looked around for water. We found a number of pools scattered around, and out of these we drank. Then we went to sleep. The next morning when we woke up we saw a good well near us, but we ourselves had drunk out of the water and mud in which pigs had been wallowing.

*159 273 [685] In the morning when the train arrived we boarded it. Eventually we reached our destination, and there found many people, drinking and making a lot of noise. That was exactly the place I had been looking for. Whenever I saw a person drunk I would steal whatever he

Dissipation

happened to have, for I had become a thief. If I saw a woman drunk, I would steal her, for I was an adulterer. What I was looking for mainly was a woman to cohabit with, for in this way, I was able to get all her money. If any woman wanted to cohabit with me, she would have to give me all the money she had. This is the sort of thing I was doing. In this way I often succeeded in inducing two or three women to live with me at the same time.

After finishing at Necedah the superintendent always went to Tomah to pay the people there, and from Tomah he would proceed to Black River Falls. At Black River Falls the last payment was made, and for that reason it was always an extremely noisy place on such an occasion. All who liked this kind of a life, all who used to chase payments for the fun of it, would be there. Marriages would get badly mixed up here, and there would always be stealing of one another's wives, fighting, robbery, etc. Even those married people who had been faithful to each other up till then, would become unfaithful. Many people would get hurt. When the last payment had been made, all those who had not spent their last cent on drink would begin gambling, the men and women playing poker. Only when our last cent was gone would we stop and settle down. Many of us were generally left without enough money to go home.

[P 197]

7:Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

I Take a Trip to Nebraska

to see her when I was drinking heavily. I therefore had to go on alone. I had my gun with me. I arrived at Nebraska in midsummer. I arrived there very early in the morning, and there I met a man whom I had once known, a person who used to go around a good deal. There were many people present. We sat somewhat on one side, and he and his wife drank with me. I told him what I had done, how I had counted coup on a Pottawattomie, and he shook hands and said that he too had counted coup and that he was going to wear a head ornament. Then they took me to the place where they lived, carrying all my things for me. 159* [555]

The next day the Nebraska Winnebago were going to celebrate. There was to be a general gathering for a week. The people with whom I was staying joined the others at the gathering. At the gathering itself I met two men whom I knew and who recognized me. They shook hands with me. They were riding in a buggy, and when they left, they took me along. On the road they stopped, and we got out of the buggy and began drinking out of a jug containing four quarts of whisky which we had along with us. I joined them in the drinks. We then went back to the gathering, where I met an uncle of mine. To him I presented my gun, and he was delighted. [529] [293] [431]

The gathering itself was a very large one, and we danced every day. I also prepared myself and took part in the dance and gave away many things. I received in return two ponies, a harness, and a top-buggy. I remained there for some time after the celebration [529] [535] [431]

7:Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

*[159] [588] [203] [604] was over. Indeed, I even got married there. I kept on drinking all the time. It was then that a nephew of mine begged me to give him my buggy. A nephew has the privilege of asking his uncle for anything, and the uncle must give it. In return the uncle can compel the nephew to work for him at any time.

Some time after that I went to visit an uncle of mine. He said, "Nephew, to-morrow they are going to have a Medicine Dance, and to-night they are going to have a trial performance.[28] Your aunt is going to buy provisions for the meal, and you may go along with her." So I went along. When we got to town we drank, and on the following day it was rumored that the woman and myself were missing. The buggy in which we were riding was quite broken, my hat was gone, and my trousers ripped open. I immediately went back to the place I had come from, even though the Medicine Dance was being given. The woman, I heard, was still missing. I then went to the place at which I had been staying, and remained there all day. I got very tired. In the morning I mounted a horse and went to town. [C98] There I was arrested. I was asked what I was doing in the town. "I am not doing anything; I am merely visiting around." Then the one in charge of the law said that I was to pay ten dollars and that if I did not do so, he would send me to prison. I therefore sold my horse for twenty dollars, and out of it I paid the ten

[D96] [28] The first part of the regular Medicine Dance is supposed to be merely a rehearsal for the following day when the main ceremony is given and is in consequence called the "trial" performance.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

I Take a Trip to Nebraska

dollars. It was a good horse. Then the lawyer said, 159 *
"You have committed many crimes, and you had bet- [648]
ter go to the place from which you came. If you
stay here any longer, we will lock you up."

I left that same day. Two old men were going to
Wisconsin, and I went with them. They did not know [191]
how to speak English, so they took me as their inter-
preter. I left one of my horses in the pasture there.
These men were very fond of whisky, and I bought [213]●
whisky for them all along the route. After a time we
arrived in Wisconsin, just at the cranberry-picking sea- [202]
son. I was drunk when we reached our destination.
As we approached my home I told the old men that
they should come and visit me. As I said it, I gave a
whoop.

[P. 155]

§25. *I Get Delirium Tremens*

159* 273 [657]

During the cranberry-picking season I drank all the time, and after that chased the payments. I continued drinking. When the payments had all been made, I went to Black River Falls. I was entirely without money. I was supposed to go back to Wittenberg, but I didn't have the fare. I went back to the Indians and stayed all night. In the morning I was sick. I was shaking from head to foot. When I tried to drink coffee, I would spill it; when I lay down, I used to see big snakes. I cried out and got up. Then when I wanted to go to sleep again, I thought I heard some one calling me. I raised the cover of my bed and looked around, but saw nothing. Whenever the wind blew, I thought I heard singing. I thought I heard imaginary people spit very loudly; I heard them and I could not sleep. As soon as I closed my eyes I began to see things. I saw things that were happening in a distant country. I saw ghosts on horseback, drunk. Five or six of them were on one horse, and they were singing. I recognized them, for they were people who had died long before. I heard the words of their song as they sang:

[533]

"I, even I, must die some time, so of what value is anything, I think."

7; Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

* 159 Thus they sang, and it made a good song. I myself
● 273 learned it, and later on it became a drinking song known
[533] by many people. I like it very much.

The next morning I rode on a train, and after a while we came to a town. Two days after this I stopped drinking and kept it up throughout the whole winter because I was unable to drink. I vomited every time I tried to drink beer. Throughout the winter I did not drink, and I kept this up until the following summer.

*159 over until the following spring. It was enough to cause
648 one to say "Oh, my!" in impatience. During the win-
[531] ter we used to make bead work and compete with one
[301] another as to who could do the best. We made beaded
finger-rings, and these were always purchased by some
[432] one. By selling these rings we thus made quite a good
deal of money. We also made suspenders. I made
thirty of them and sold them for seven dollars a pair.
We thus had plenty of money and drank all the time.
There were some prisoners locked up together with us
whose terms were almost over, and these were allowed
to go outside. They would buy us the whisky. We
[525] gambled, too, playing for money stakes.

One day my wife came to visit me. I talked to her through the iron grating. I was allowed to talk to her for a long time. All I could do was to desire her. I
[152] wanted her badly. When the wives of the others came, they felt just as I did.

[578] Once we had a fight. We had been drinking and
[293] were disputing about a game. Afterwards we were
quite humble about it.

*159 Shortly after this we found out that my wife had
married again. I did not feel like eating, but I tried
152 hard to do so, because I thought that the others would
648 notice it. Then I said to them, "I am glad to hear
837 about this report that my wife has married again.
When I get out of prison I will pay the one who has
married her, for he is taking care of her until my re-
lease. Indeed I have felt quite uneasy about her for
some time. Now I feel quite relieved, for she is being

7: Radin E-8 (ca. 1912) 1926 NP12 Winnebago NP12

§29. *My Release from Prison and First Acquaintance with the Peyote*

*159 When we were released we found our relatives waiting for us. My older brother was there, and with him I went home. We began to drink immediately. I was [273] very happy, although when I was in prison I had felt that I would never drink again. We reached the [839] Winnebago the same day. There I met a woman, and I cohabited with her that very night. I had been [152] desiring that for a long time. Then I began to drink again. After a while I went to Black River Falls and [837] there met my former wife, whom I immediately took back again.

[527] The Indians were just then celebrating their midsummer feasts. I went among them, took part, and drank [156] a great deal. I considered myself a brave man and a medicine man; I thought myself a holy man, a strong one, and a favorite with women. I felt that I was in [832] possession of many courting medicines. A brave man I felt myself; a fleet runner. I was an excellent singer [527] of songs at the Brave Dance; [99] I was a sport, and I [273] wanted whisky every day.

My mother and father had gone to the Missouri River, to the Winnebago living in Nebraska. They left me in charge of two horses and a wagon belonging

[99] A non-sacred war dance whose songs were very popular.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

most is the fact that they are making fun of you. Quite apart from that, however, I am not used to them." I was speaking quite dishonestly.

I was then staying at my sister's place. She was a peyote follower and had gone on a visit to Oklahoma. After a while she returned. At that time I was staying with a number of women and from them I obtained money. Once I got drunk and was locked up for six days. After my sister returned she and her friends paid more attention to me than ever before. This was particularly true of her husband. I was given horses and a wagon. I was really treated very tenderly. I told them I believed in the peyote because they treated me so nicely. I knew that they did this because they wished me to eat the peyote. I, in my turn, was very kind to them. I thought I was fooling them and they thought they were converting me.

We moved after a while to a place where there was to be a large peyote gathering. I knew that they had arranged for this in order to get me to join. Accordingly I spoke to my younger sister and said, "Sister, I would be quite willing to eat this peyote ordinarily, but I don't like the woman with whom I am living just now and I think I shall leave her. Now I have been given to understand that among you, when married people eat the peyote they will always have to stay together. I shall therefore join you as soon as I have married a woman with whom I wish to stay permanently." Then my brother-in-law came in and my sister told him what I had said and he spoke to me,

796 575 158 out design. There he lay without motion or sign of life, and the dance was resumed around them. After a time he was brought out of this mesmeric or clairvoyant state, a medicine bag was put in his hands and he at once had power to strike any one down as he had been. The person who stayed by the Judge was thus struck down. He felt of his arm and wrist and found them perfectly rigid.

796 575 783 They told the Judge before they admitted him to this ceremony that while he was there he must think no evil thought. If he did, his life would be in danger from the spirits. No impure person is admitted to

[841] [843] [273] witness these ceremonies, no woman in the menstrual period, no woman pregnant or recently delivered, no intoxicated or intemperate person that is under the influence of liquor is allowed to attend. The proceedings

[756] in the sweat lodge were not seen by him as none but medicine men were allowed there.

796 575 The ceremonies commenced at 8 in the evening and lasted until day break next morning. The Judge confirms my former opinion that this is purely a religious rite, and a religious organization, having but little to do with the uses of medicine proper. The roots and herbs are one thing, but the ceremonies

[755] and incantations which are the real remedies are quite another. They call it the Spirit Dance, or the Divine Dance. The

[171] Judge informs me that he has witnessed the same thing among the Sauks and Foxes.

[*Winnebago Burial*]

764 He also mentioned the fact that he witnessed the burial of a Winnebago some years ago. He was set upon a natural mound and house made over him, food and some personal articles laid by his side, after which the whole was covered over with earth, except a small hole or chimney was kept open

[775] from the top down into the house. When

[P. 60 (C)]